The Review.

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HOW THE "GET-RICH-QUICK" CONCERNS ROSE AND OPERATED.

In an appeal to President Roosevelt to look into the conduct of the Post Office Department with reference to the "get-rich-quick" swindles that recently collapsed in St. Louis, the *Valley Magazine* in its November issue sketches the history of several of these concerns, notably E. J. Arnold & Co. We quote the most interesting portions of the article:

St. Louis awoke one morning about two years ago to realize that a new force was in town. The force was in the brain of Major-General Gill A. Lumpkin, who gained the military title by serving in the ranks that marched against the forlorn hope of Maximilian, again in the Confederate army, and still again under the royal standard of Spain. He severed his connection with the latter forces however, before the war with the United States became a fact, and his career from that time until he entered the Mound City is nebulous. He is believed to have made New York his home and to have evolved the system for an onslaught upon the people's pocket-books after careful study of the Miller syndicate and other concerns which met with short shrift in the metropolis.

On the way west he caused his name to turn a somersault, and lost the title during the acrobatic act, so that he arrived in St. Louis as Mr. Lumpkin A. Gill, manager of the E. J. Arnold Turf Investment Co.

Who was E. J. Arnold? Some race-track people said he was a fair judge of form and that he had picked up a few thousand dollars while touting for stables. He had never owned a horse, had never even attained the dignity of operating a book, but soon after Lumpkin A. Gill came to town, Arnold acquired honors.

Over six feet tall, broad of shoulders, with that back-set to the

figure which army drill stamps; a leonine head, brow high, jaws square, steel gray eyes; a soft, aye, pleasant voice and charming manner, Lumpkin A. Gill impressed one as a man who had mastered the situation in which he found himself and a man who could be trusted.

St. Louis first became acquainted with him as the central figure of a bevy of working people, occupying a suite of rooms in the Benoist building, Ninth and Pine. Such rooms! It is a doubt if any offices in the United States were ever more lavishly furnished. Imported rugs over highly polished floors, desks of ebony finish, portières of silk, etagères supporting objects of vertu, walls and ceilings decorated by artists in oils. After the crash a connoisseur estimated the value of the adornments at $50,000, exclusive of a Rosa Bonheur horse's head, which he said should fetch $35,000 at auction.

It is small wonder that Gill, or Lumpkin, became a major-general, if he displayed in field campaigns the same wisdom in selecting followers that he evidenced in forming companies for the onslaught upon people's savings. In the van were sixty or seventy young women who would have done credit to Kiralfy, all attired in black silk skirts and white silk waists—the uniform of the company. Their duty was to open letters, act as copyists, and to fold and mail circulars. As a reserve were a dozen other women more sedate in appearance, who ensnared such members of their own sex as patronized the establishment. The skirmishers were "men-about-town," in St. Louis and other places, who were offered ten per cent. of all business they brought in.

When St. Louisans met Mr. Gill they were introduced to his plan. It was exceedingly simple; a person with no experience and little education could understand. "Deposit with E. J. Arnold and Company your money in any amount, and we will pay you five per cent. per week, guaranteed that the principal shall be refunded on demand. How is this possible? Because E. J. Arnold, past-master in the secrets of the turf, has reduced horse-racing to a business. As an owner he races his horses to win purses, thus securing large profits; as a breeder, he raises stock which commands high prices; as a book-maker, he brings the profits of gambling into the company."

While St. Louis was absorbing this information, it was being spread broadcast over the land through three mediums: advertisements in daily and weekly newspapers, some of which occupied a half page, others an entire page and occasionally even two pages of space; circulars handsomely illustrated, the reading matter prepared in the choicest English; agents, nattily-dressed, hail-fellow-well-met persons, who had the entrée everywhere. An

eastern agency placed the advertisements, a corps of writers prepared the circulars; even from the professions were the "cappers" selected.

As the E. J. Arnold Company advertised, so it was advertised in turn. The press agents in its pay were legion. Whenever an Arnold horse won a race, long despatches were sent to the newspapers; fictitious stories of winnings made by the Arnold book were telegraphed; during the Delmar racing season, Arnold was frequently photographed and the photographs were given wide distribution. Gold Heels, early in the year the sensation of the racing world, was purchased. What matter that he had broken down? Far and wide flashed the news that he had been secured by Arnold, the Napoleon of the turf. He would be used in the stud—this was the first information sent forth. He will be "fired" and raced again, peerless once more—this was the tenor of later information. A tract of land was bought in Illinois and the trumpeters blared the inauguration of a great racing stable. More horses were purchased, all with histories. On their triumph the press agent dwelt; that they were what the turf-world styles "has-beens," no man said.

Throughout the summer of 1902 the business of E. J. Arnold and Company grew to enormous proportions. It is known that at one time the concern had on deposit, subject to check, in St. Louis banks alone, the sum of $1,500,000; it has been testified to under oath that on several days the receipts by mail were $30,000 per diem. Federal officials in St. Louis became alarmed and recommendations were made to Washington that the government take action to stop the evident fraud. Nothing was done—not until after the crash.

Encouraged by the success of the Arnold concern, other men became imitators. Ryan was started in the business, and to attract attention his backers purchased for their figure-head a winter track at Newport, Ky., a place where worn-out horses are ridden in snow and mud. Then came the International Investment Company, The United States Turf Company, the Harry Brolaski Company, and the Richmond Syndicate. All secured offices in down-town business buildings. They imitated Mr. Gill's manœuvers in employing girls pretty of face and attractive of form, in making lavish display of furniture, in buying space in the newspapers, and in sending forth agents to draw flies into the web. Branch offices were established in other cities; in smaller places, even country hamlets, men and women told of the great corporations in St. Louis where a dollar could earn 260 per cent. per annum.

Those were red-letter days for advertising managers. Arnold,

Ryan, and the othere were kings and right royally they distributed largesses. Proprietors of newspapers saw the money coming in and closed their eyes; they also pretended not to hear when managing editors and city editors urged that the truth be told in the newspaper columns and the people warned. The business office waxed fat and was triumphant.

Noting the success of the turf investment companies, still other men embarked in similar enterprises. Those who knew nothing about horses substituted the word "grain" for "turf" and advertised that they had found a way to beat the market, and would pay high monthly interest for money, always promising that the principal would be refunded upon demand. Prominent in the class were the National Securities Company and the Rialto Investment Company. Charles H. Brooks was the promoter of the first; Hugh C. Dennis of the second. Eighteen months prior to this time these young men had been employed by insurance companies as canvassers. A year before they had formed the Brooks Commission Company. It was conducted unguardedly, and the federal grand jury indicted them both, charging the use of mails with intent to fraud. Dennis was tried in January of that year and acquitted on a technicality, but Judge Adams, in ordering his release, delivered a scathing address from the bench, saying that Dennis ought to be in the penitentiary; that it was a pity that the federal laws could not hold him, and he recommended that the State authorities act.

Meanwhile the Brooks Commission Company was dissolved and the former partners began over again, Brooks opening offices in the Equitable Building as the National Securities Company, and Dennis in the Rialto Building, as the Rialto Investment Company. Brooks soon became famous in the "swell set" for his diamonds and pearls; Dennis secured a suite of rooms at the Planters, purchased an automobile known as the "Red Devil," prefixed "Major" to his name and was introduced in society. This time they were on the right track, for they imitated more closely the methods set forth by Gill, the master.

Brooks sought out-of-town business only, and his advertisements flooded the West. He offered 72% a year, payable in monthly instalments, the principal always subject to call. A man who visited his office in January described the bevy of attractive women who occupied one of the rooms, the rich furnishings, including bearskin rugs and black leather lounges.

At the close of last year, twenty-one of these "co-operative investment companies" had headquarters in St. Louis and branch offices or agents all over the United States. The lowest rate of interest paid by any one was 72% a year, the highest, 260; some

paid this in weekly instalments, others monthly. Did they actually pay? Of course. That was the game. Every time John Jones in Jaytown received a check for his "dividends," did he not show it to his neighbors and thus become a living testimonial of the big concern down St. Louis way that would pay as much interest in a week as one could receive from a bank in a year?

And did not Mrs. Portland Place confide to the ladies of her acquaintance that she knew where they could secure quick returns on an investment of their pin-money?

The endless chain, thus started in spring and summer, brought forth astonishing results during the autumn and winter. Postal officials say that in December the get-rich-quick concerns received from twenty to twenty-five thousand letters a day; one official statement, made after the crash came, was to the effect that in three days ten thousand letters had been received for E. J. Arnold and Company alone, and the majority of them contained money or its equivalent.

These millions that poured in, what was done with them? The bulk lay idle in the bank. Be extravagant as they might, the Arnolds, the Ryans, and the Brookes could not spend a moiety of what was received. Their investments were bagatelles when compared with the ever increasing principals. Arnold bought a farm, Ryan a race-track, and the others also made purchases, but the monies so used were not much more than a single day's receipts for each. The "dividends" were paid for the new "principals" invested. Paul, John, and Peter all contributed toward the fund for James, and the "investments" made by the three were perhaps a hundred times the amount of "interest" due the one.

It was not long before those who participated in the loot became money-mad or money-foolish. The projectors lost their heads in a sea of greenbacks and gold. Think of six girls in the office of E. J. Arnold and Company opening twelve hundred letters in one morning and taking from the envelopes $30,000 cash! That is the substance of a sworn statement made before the grand jury.

Lumpkin A. Gill rushed into a bank one afternoon, and throwing a sack in the receiving teller's window, said:

"Count that and enter the credit."

"How much is here?" the teller asked.

"O, Lord! I don't know. I'm in too much of a hurry."

"Come back!" shouted the teller. "The rules forbid my making a statement without you being present."

"Hang the rules! I've an engagement," and Gill was off.

The teller counted $175,000.

This same Gill threw down a $20 gold-piece in payment for a

glass of whiskey. "Keep the change," he said to the astonished bartender. A day later he pushed a hundred dollar bill into an elevator boy's Christmas box.

Ryan appeared in restaurants with a valet behind his chair and amused himself handing waiters a $5,000 greenback, in payment for his bill. One evening he spread five of the government notes on a table and said he would just as soon light cigars with them as not.

A woman employed in one of the concerns picked up a package of money and during the luncheon hour deposited it in her own name at a bank. The amount was $9,000. The manager of the investment company ordered her to return it. She refused. He threatened her with arrest.

"You don't dare," she answered. "Arrest me and the public will know what kind of business you run."

She was not arrested, not even discharged.

Others helped themselves; there was money for all; it was a flood. Girls who had worn cloth jackets when they accepted employment, bought sealskins and Persian lamb; diamond rings appeared on their fingers and expensive necklaces at their throats. The mails grew so heavy that they frequently were asked to work at night. On such occasions they were entertained by their manager at supper in the Planters café or at the Southern, and when the work was finished they went home in carriages.

"Rob the robbers!" became the cry. Ten young men of the town formed a pool, each contributing $200. One of their number appeared at Arnold's and secured a commission as agent. The following day he introduced another member who deposited the $2,000 and he was paid his $200 commission. At the end of the week the $2,000 was withdrawn and invested at Ryan's, another $200 commission being secured. Thus they went around the circle, and when all had been "worked" they started with Arnold again, two other members acting as "capper" and "investor." When the crash came they lost the $2,000, but they had netted $10,000 on commissions.

"Easy money," exclaimed the people who knew, and men sought employment in the handsomely furnished rooms only for the purpose of helping themselves to the cash which was lying loosely on desks and counters.

And all this was possible, says our contemporary, because of the action of certain officials in the Post Office Department at Washington. Indeed, if the Post Office authorities had done their duty, the swindle could not have been carried on so long and so successfully. THE REVIEW seconds the *Valley's* appeal to President Roosevelt to probe into this scandal.

MASONRY'S PAGAN STANDARD OF OBLIGATION.

On page 45, Mackey's Masonic Ritualist introduces us to the right hand as the symbol of fidelity. "The right hand," says he, "has in all ages been deemed the emblem of fidelity, and our ancient brethren worshiped deity under the name of Fides or Fidelity, which was sometimes represented by right hands joined and sometimes by human figures holding each other by the right hand. Numa was the first who erected an altar to Fides, under which name the goddess of oaths and honesty was worshiped. Obligations taken in her name were considered as more inviolable than others."

It is certainly edifying to have our ancient brethren worshiping deity under the form of a pagan goddess and to have Brother Numa the first to erect an altar in her honor; but it is pagan idolatry all the same, however sacred to the modern brethren its memory may be.

Remark how the candidate in Masonry is ever drawn closer and closer to paganism.

At first the pagan mysteries supplied models for Masonic symbolism; then the practise of pagan ceremonies was a pregnant evidence that these mysteries and Masonry had a common parentage; next the descent of modern Masonry was traced through its mediaeval predecessor and the Gnostics to the Mithraic mysteries of sun and phallic worship; then the candidate was referred to these mysteries for a true explanation of most of the symbols of the craft, and there he was assured that he would discover it; now we find him fraternizing with the worshipers of a pagan goddess and receiving from pagans the standard of obligation. Obligations taken in the name of "fidelity" are more inviolable than any others. Thus are the pernicious seeds sown which, in due season, produce their natural fruit.

The reasoning, certainly, to Christian ears is strange. Because among a number of pagan gods and goddesses, all or almost all of whom, in popular tradition and poetic story, were guilty of the most flagrant violations of the marital and other obligations, there was one deemed to be more observant in her own person of the sacred ties of obligation and hence better fitted to enforce their observance in others, therefore we should literally adopt the same idea and consider the obligations taken in the name of fidelity as superior to all others. No one would expect that the profligate Jupiter would be taken as the protector of conjugal chastity; nor would any one expect that Mercury, the patron of thieves, would be chosen as the defender of the rights of property. In a system such as paganism was, an obligation taken in the name of this god

or goddess might naturally be supposed to be more or less binding in proportion as such god or goddess might be supposed to be more or less interested in the matter. But when the same God of holiness is known to be the source of all obligation, such distinction can have no place; the standard of obligation is its importance, and those obligations that bind us immediately to God, the source of obligation, are superior to those which bind us to his creatures, our fellow-mortals. This is the dictum of Christianity and of unperverted reason, and by these we must guide ourselves.

THE RELIGIOUS SITUATION IN FRANCE.

III.—(*Concluded.*)

The Catholics of France are neither strong enough nor sufficiently organized to take hold of the government, but neither are they so weak as to give assurance of safety to those that exploit them. Here is the secret of the present crisis; and it seems to me to explain sundry obscure points.

When, for example, the persecutors accuse the congregations of being a danger to the Republic, it is false if we understand the form of government, but quite true if applied to the present Republic, that has identified itself with Freemasonry. Hence, you see there is no reconciliation possible and the conflict must come.

The *mot d'ordre* of the sect has been for a long time: "Advance slowly but surely." At present it is changed: "Strike quick but hard!" This second method may not succeed as well as the first.

Why can the Catholics not resist effectively? Much might be said to answer this question. In the first place, *real* Catholics are not numerous, compared to the masses of the people. When I said Catholics formed nearly one-half of the adult male population, I took the word in a large sense, meaning all baptized adults who would not give their vote knowingly to an enemy of the Church. But the number of those voters who are ready to make sacrifices for the defense of the Church, is very small and they are, moreover, dispersed in a multitude of luke-warm, indifferent or hostile men.

Besides, even among the faithful Catholics ready to sacrifice themselves, there is an exaggerated respect for legality, that makes it seem to them an enormous crime to openly resist a law or even a policeman.

The persecutors know this and hence are very careful to surround their arbitrary decrees with all the formalities of the law. For this weakness our schools are to be blamed in part, but in part only. The liberty of teaching, of which we are deprived to-

day, was but a partial, relative liberty. If the congregations were permitted to open schools and colleges, they were not allowed to teach as they liked, but had to follow the iron-clad regulations of the State as to programs, books, methods, and especially the examinations necessary to obtain the diplomas, which depend exclusively on the State monopoly.

Hence that particular state of mind of the French, who may be said to resemble children raised by a Catholic mother and a Freemason father. They practice their religion with a kind of fear, like people who are not altogether masters of themselves.

Add to this a concordatarian clergy, who, being paid by the State, have not and can not have towards the State that independence necessary to inspire others with the same sentiment. The Concordat of 1801, vitiated from the start by the "organic articles," is part of the edifice which Napoleon built to perpetuate in France the spirit and domination of the Revolution. To-day it is plain how wisely, but also how perfidiously he built.

Those Catholics who love the honor and the liberty of their Church would not regret the abolition of the Concordat, if they were sure that the sect in power would not fabricate new laws to enslave the Church and clergy still more ignominiously.

What will be the upshot of the fight? I am not afraid to say, that, from the political and social view-point, everything is lost. The disorganization of the army is so far advanced that nothing can be expected from it against any enemy, be he domestic or foreign. Neither is anything to be hoped from a new election, as none takes place till 1906. Till then, how many ruins! And the mass of perverted and deceived voters will probably vote worse than ever. If, beyond all reasonable expectation, an honest majority should be elected, the government would not give way so easily. Hitherto all presidents have bowed before the ruling majority, because it was bad; but were it good, they would make use of all the powers the Constitution confers upon them. With such a large government machinery and an army whose chiefs are nearly all Freemasons, they would hold on to the reins of government and cede only to superior force. It is only by force, by war, that the conflict can be ended. But will not numerous obstacles prevent a civil war, and especially a favorable result, in 1906 as now?

Can we expect salvation from a war with Germany or England? Surely, a defeat would mean the overthrow of the present rulers; but would it not also involve the complete ruin of France? No Frenchman could wish to see her run such a fearful risk. And peace was never more assured, because, on the one hand, the Republic is ready to do anything to prevent war, while on the other, the enemies of France gain every advantage by letting her

go on as she chooses. The worst enemies of France are her own rulers, and, next, their friends.

Every human government has its weaknesses, eke its faults; but ours is a government essentially anti-national, a government that knowingly and obstinately aims at the destruction of everything that makes the life of the land.

Still we have not lost all hope. There are yet, in what is left of old Catholic France, unsuspected resources of faith, devotion, and courage. If all real Catholics could be induced to ignore the deceitful politicians and busy themselves exclusively with their duties, caring for naught but the salvation of their souls and their honor, they would thereby inaugurate a policy so unusual and dexterous that it would speedily upset the plans of their enemies.

See what happened in the case of the religious congregations. When the question arose whether they should apply for authorization, under the "Associations" law of 1901, the politicians advised them to apply. Their influence was so strong that but few refused to submit. These few were accused of foolish pride for thus sacrificing their *oeuvres*. Yet, believing that the honor of the Church did not allow them to submit to a formality that was but a ruse; knowing that the sect in power hated the Church too much to allow them to expect anything good from it; fearing above all that they might be tempted by threats or promises to be led into schism, they steadfastly refused to apply. And it soon became apparent that they had chosen the safer part and were able to weather the storm of violence and spoliation with less spiritual and even temporal loss than the others. It will be always thus. The Church has no need of diplomats or strategists or financiers or politicians; saints are enough for her, and if she suffers a temporary setback, the cause is that there and then she has no saints.

I trust there are still saints in France and that the present persecution will raise up more. I have given you simply my own view of the situation. If my object were to please the reader, I should predict victory. I prefer to state sincerely my ignorance of the future and my conviction of the futility of the promises made by certain politicians, both Catholic and liberal.

Liberalism has been the scourge of Catholicism in France for the last one hundred years. It was Liberalism that made possible the triumph of Freemasonry; consequently, so long as the hope does not die out to save religion by means of liberal ideas and methods, things are bound to go from bad to worse. And that is what they are doing to-day. Unless the attitude of our Catholic politicians changes completely and a loyal return to a wholesome intransigency takes the place of stolid indifference and liberalistic opportunism, all is lost.

Is such a return impossible? Who would dare to assert it?

CHARLES MAIGNEN.

MINOR TOPICS.

The "Catholic Columbian" and the Study of Greek.—We are asked to print the following protest:

The *Catholic Columbian* (Nov. 14th) publishes a short editorial article entitled "The Study of Greek." In reading it we are almost forced to the conclusion that the writer once attempted the study of that noble language, but the "memorizing of declensions and conjugations, of rules and exceptions to rules, and of worthless achievements of worthless men by the loud roaring sea," caused such a confusion in his brain that he counted Livy among the Greek authors. We pity the poor man, i. e. not Livy—for he would smile goodnaturedly in finding himself a Greek,—but the writer of the article, who after "grubbing during seven years among roots," takes Livy's Latin for Greek.

To demonstrate beyond doubt the total uselessness of the study of Greek, the writer uses a very classical figure—we almost suspect that he borrowed it from the Greek works of Livy—but unhappily for himself, it proves just the contrary of what he wishes to say. Then, by counting himself among "the one hundred of those one hundred," he arrives at the practical conclusion :—*ergo* the study of Greek "is time thrown away."

Apart from the fact that a man who can commit himself in such a way as to make Livy a Greek author and to speak of the achievements of the Greeks as worthless achievements of worthless men, has no right to criticize college courses, we think that such an article is entirely out of place in a Catholic paper which is considered the official organ of a diocese at whose head stands a bishop who is known not only as an excellent classical scholar but also as an enthusiastic advocate of the study of the ancient languages as of so many handmaids of that noble science, the study of Holy Scripture. If the writer makes an apparent concession and admits partial advantages to priests and professors of Greek, this is only a pretence. If the study of this language really has no other effect than to cram the heads of the students with confusion and to make them acquainted with the worthless achievements of worthless men, then the candidate for the priesthood ought to be the very last to waste his time on it.

Is the writer of the article ignorant of the fact that over 60% of the prominent men of this country are graduates from classical colleges, and that consequently the study of Greek was no obstacle in their way to greatness or, as the writer categorically—pardon the Greek word—expresses himself, that they wasted their time?

We find the *Columbian's* article all the more deplorable as it appears in a paper that has so far manfully championed the cause of higher education, taking as its standard the schools of the great orders of the Church, the Jesuits, Benedictines, Franciscans, and others approved by the experience, not of years, but of centuries, and opposed to that most dangerous bane of all higher education, the elective system.—O. S.

An Important Change in the Administration of Missionary Countries, so-called, is predicted by "Vox Urbis," the generally well-informed

Rome correspondent of the N. Y. *Freeman's Journal* (No. 3672). We quote:

"During the pontificate of Leo XIII. a considerable portion of the American hierarchy were in favor of transferring the Church in the United States from the jurisdiction of Propaganda to that of the Congregation for Ecclesiastical Affairs—indeed, the authorities in Rome had almost determined to make this sweeping change, which would affect not only the United States, but Ireland, England, Scotland, India, and in a word all countries where the hierarchy is non-canonically organized. It would be too much to say that the idea has even yet been altogether abandoned—but very likely it will. The alternative scheme which Vox Urbis believes will be adopted will be, more or less, as follows:

"All business of a purely missionary nature will continue to be referred to Propaganda, but other matters, connected with the administration of the sacraments, questions of faith and morals, rites, rubrics, liturgy, etc., will be partly divided among the other congregations and partly entrusted to the jurisdiction of a central ecclesiastical authority in each country. This central authority will be found by the restoration of the link in the hierarchy, which has either altogether disappeared or become merely nominal. In former times the 'primate' exercised jurisdiction over the archbishops and bishops of the country and held large and clearly defined powers. With the process of centralization which has been going on for centuries in the Church, these powers and rights diminished to the vanishing point, until ecclesiastical affairs became almost entirely centered in Rome. It will be seen from all this that the restoration of the primatial idea in the Church is a question of the most vital importance; if one may be permitted to use the phrase, it would mean the adoption of the idea of 'home rule' all around, as applied to the affairs of the Church. The primatial see of the United States would most probably be New York; Westminster would be that of England; Glasgow of Scotland; Armagh of Ireland; Sydney of Australia, and so on. Not improbably the rulers of each of these sees would be invariably created members of the Sacred College, and thereby become *ipso facto* the councillors of the Holy Father and senators of the Universal Church."……

"The realization of this idea would necessarily require a considerable time—but Vox Urbis has excellent reason to believe that the Holy Father, Pius X., intends to begin the work, at least as far as the institution of primates is concerned."

This is very important news, if true.

The Catholic College and Its Principal Need.—A writer in the Boston *Republic* (No. 43), in a paper about Boston College (conducted by the Jesuits), makes a few sane remarks of general application and interest along the lines of Rev. R. Schwickerath's, S. J., recent article in THE REVIEW.

"The Catholic college in all parts of the country," he says, "has had to endure more destructive and unreasonable criticism than almost any other institution in the United States……A Catholic journalist in Chicago who is attempting to diffuse sweetness and light through the aggressive Philistinism of that miraculously progressive town, writes: 'You should certainly know that the

Catholic college is impractical; it is the *petite seminaire* done over again for the Catholic layman—as a prudent mother works over the clothing of her eldest son for the use of the smaller members of the family.' Now, the only cause for this complaint—about as senseless as a chronic fault-finder has ever made—is, that the best Catholic colleges have been, and are, conservative, and have no intention of sacrificing the hard-won wisdom of the past.....The Catholic college can not make mad experiments with youth. It is responsible to God, and not to a changing age and to the flickering of a mad eclectivism for the souls of youth: and souls can not be experimented with as easily as the heart of a rabbit or the lungs of an ox. Our Chicago correspondent has been misled by courses of fables in slang and the dazzling transformation of prairies into palaces, into believing that whatever is of yesterday is of the evil one. Unless Homer can be made into a home and Horace be harnessed to a moving van, he is evidently of the opinion that classical education 'doesn't pay.'.... Our best Catholic colleges....have not allowed themselves to be carried away by what Bishop Spalding called 'the faddish mind.' That they have made just and reasonable concessions to modern demands is evident.....The spirit of the 'little seminary' is certainly not there, if that spirit represents aloofness from the practical problems of the day or implies that its students are prepared to meet the demands of the cloister only, and not of the world.... The Catholic college suffers mainly from the ill-informed and the snobbish. The latter class sees wonders in everything praised by those for whom it has acquired a superstitious and totally senseless reverence. An intelligent examination into the educational condition of the United States by any well-trained man will show the crying need of the Catholic college and convince him that the principal real need is lack of intelligent interest and support."

Bishop Hedley on the Question of a Catholic Daily Press.—Bishop Hedley, of Newport, England, in a recent paper, which is condensed in the *Catholic World* (No. 464), strongly insists on *quality* in the Catholic press.

Speaking of "that fascinating topic, the possibility of a first-class daily paper, carried on under Catholic auspices," he says: "I will suppose that it is equal in literary power, in news, and in general contents to the average of other daily papers. We should then have such advantages as the following: The true statement, morning by morning, of all public information affecting the Church and Catholic religion; the Catholic version of the constantly recurring scandals, as they are called, and of histories tending to injure Catholicism; the prompt contradiction and refutation of lies and slanders; comment of the right sort on the doings of politicians and on current history and crime; sound and religious views on matters social, industrial, and municipal; and the constant prominence of distinctively Catholic topics. Besides this we should have general literature and art treated with wisdom and with due regard to the morality of the Gospel; and more serious matters, such as Holy Scripture and the relations between faith and science, would be handled with reverence and knowledge.

"Now, it is quite certain that we have Catholic writers in

abundance at this moment; they could be formed into a staff, to make this ideal an actuality; and therefore to make such a paper widely read; and therefore, again, to do something which would go far to neutralize the secular press. I do not know anything which would so revolutionize the conditions of modern reading. A hundred examples of what might have been could be found in the Catholic subjects handled by the press during the last ten years. .....It certainly seems strange that there is no (Catholic) daily paper in the strong and numerous communities of Catholics in the (United) States. We are accustomed to look to American Catholicism for a lead in everything that demands pluck and skill. Even in Canada they are hardly better off. On the other hand, in the little country of Holland, with its 1,700,000 Catholics, there are several Catholic dailies."

Curious Statistics.—According to the Registrar of Vital Statistics of the City of Providence, R. I., there were last year 4,719 births among a population of about 180,000, or one birth for every 38 inhabitants. Father Clifford, of the *Providence Visitor*, who doubted the accuracy of these figures, gathered the birth statistics for the eighteen Catholic parishes of Providence, as reported by the pastors last January; and lo! there were in all 3,194 infant baptisms.

We do not know what proportion the Catholics form of the inhabitants of Providence; but assuming a high proportion, say one-third, it would appear that this Catholic one-third has twice as many children born as the two-thirds who do not have their children christened in Catholic churches.

But there is still another curiosity. Only four of the parishes at Providence are what is called "national" parishes (Italian, French, Polish, and Portuguese). Of these the Italians are the most prolific; they had 888 infant baptisms, or 27% of the Catholic baptisms; the other three "national" parishes increased this ratio to 44%, leaving but 56% to the English speaking parishes, of which the *Visitor* says that they have "an unusual number of young Irish couples who contribute generously to the next, or rather the present generation."

"What on earth," queries our contemporary, "is becoming of those of us whose fathers and mothers were born here, of those Catholic families which have been here for more than fifty years? And what is becoming of 'the old stock' of which we hear so much, and soon shall see so little? Can there be anything more pathetic than the witness of these figures to the decay which is desolating us? Can there be anything more impotent than the pride of ancestry in a childless race? Well may we Catholics look with concern and with sympathy on every effort that is being made to keep the faith alive among the Italians. Their children should fill our churches."

How instructive would be similar statistics from other cities or, better still, whole States?

Father Algue's Cyclonometer.—Father Algué, S. J., some years ago published a volume on 'Bagnios o Ciclones Filipinos,' the typhoons of the far East. The work was eagerly bought and soon translated into all modern languages. Among others, P. Bergholz, Professor and Director of the Bremen Observatory, obtained permission

to translate the same. To the translation he added a few notes from observations made by the Jesuit Fathers of the observatory at Zi-Ka-Wei, and, instead of giving due credit to the men whose labors alone had made it possible, brazenly brought out the book as his own, under the title: 'Die Orkane des fernen Ostens, von Prof. Dr. Paul Bergholz.' This Bergholz translation was Englished by Robert H. Scott, F. R. S., under the title: 'The Hurricanes of the Far East, by Prof. Dr. Paul Bergholz.'

But Bergholz profited still more by the labors of the Philippine Jesuits. Father F. Faura, S. J., of the Manila Observatory, had invented a cyclonometer, indicating the approach and probable route of cyclones for the Philippines. Father Algué improved the instrument, making it serviceable everywhere, and called it barocyclonometer. The firm of G. Luft at Stuttgart was charged with the construction of the first dozen of these instruments. The invention had not been patented. Father Algué had applied for a patent in Spain, but during the war the matter had been neglected. Professor Bergholz had the instrument patented in Germany, and when told it was the invention of Father Algué, replied: Not at all; mine has a German inscription, whilst the other was in Spanish. We should not wonder if Bergholz would apply for an American patent, putting an English instead of a German legend on the instruments.

Anent "Some Current Objections Against Parochial Schools Refuted," (p. 681, vol. x, No. 43), a subscriber in Ohio sends us certain rulings made recently by the Most Rev. Coadjutor-Archbishop Moeller of Cincinnati. We quote:

"The children of parents living five miles or more from church, are excused from attending the parochial school. Their parents should, however, instruct them at home and send them to catechism class on Sundays.

"Parents living at a distance from the church are excused from sending their children to the parochial school under the following conditions:

"1st. If the children have not yet completed their eighth year and have to walk two miles to school, the parents should not be required to send them to the parochial school. After they have finished their eighth year, they must attend the parochial school, unless special permission be obtained.

"2nd. Children living three or more miles from school, will find great inconvenience to attend, and hence you (the pastor) may exempt them from attending it.

"3rd. In all these cases the parents should see to it that the children study the catechism at home, and you ought to take a special interest in them when they come to catechism class."

Archbishop Moeller clearly does not believe in the objection of bad roads.

The Archbishop has also ruled that those who have made their first communion are not allowed to attend the public schools; to do so special permission must be obtained for each and every case.

According to the Philadelphia *Record* (Nov. 2nd) the custom house officials of the port of Galveston are in need of instruction

regarding the meaning of certain words of the English language. Two wooden statues were imported for the use of St. Joseph's Church, Galveston, and although paragraph 649 in the free list of the Dingley Tariff enumerates plainly, "Regalia and gems, statuary.....imported solely for religious purposes," which should admit such goods free of duty, the collector of the port assessed a tax of 35% of the invoice price, because the statuaries "are not marble, stone, alabaster, or metal." This decision has been approved by the Board of General Appraisers.

"It is quite evident," says the *Record*, "that the most hopelessly wooden heads involved in this transaction were not those of the effigies of saints imported for St. Joseph's Church, but those reposing upon the shoulders of the Galveston collector and the general appraisers. They have amended an act of Congress by injecting into it their own stupid notion that a statue must be carved out of stone or cast from metal. That is statuary as understood in Kalamazoo, Mich., where President Waite, of the Board of General Appraisers, comes from."

Is there no remedy for such disgraceful blundering?

We see from the Philadelphia *Record* (Nov. 7th), that Rev. Dr. F. M. Glendennis of New York, son-in-law of Horace Greeley, spoke in favor of changing the name of the "Protestant Episcopal Church" at the Episcopal Congress in Pittsburg, and stated that "Protestantism was surely falling."

The Doctor suggested the name of "The Catholic Church of America" as a substitute, and in arguing for the change, spoke in part as follows:

"That the mighty house of Protestantism is falling according to Divine Providence is a fact as sure as that death is coming to us all, a fact to which our own great leaders bear open witness."

It may probably dawn upon the "leaders" of Protestantism after some thought, though they may never admit that conclusion openly, that for the "success" of a religious denomination a little more is needed than an "attractive" title. For further information on this interesting subject Dr. Glendennis and his fellow-believers are respectfully referred to any priest of the Holy Roman Catholic Church.

It makes all the difference in the world whether civil war occurs in our country or in some other country. If it be our civil war, it is our sacred duty to fight it to a finish; if it occur in some country that is resisting our encroachments, then it is "unnecessary and wasteful," and we can not allow the sovereign government to put down an insurrection.

An outrage committed by a negro on a white society woman was punished four hours later by a mob of white and colored people hanging the assailant to a tree in Piney Woods, Pass Christian, Miss. Another striking illustration of our boasted "American civilization."